11: Murphy E-5 (1952-1953) 1958
SQ13 Mundurucu SQ13



dancers clothed in cloaks of buriti leaf, who dipped from house to house, playing in each. Another connected trait reflected intermoiety ritual antagonism. When hunters of the White moiety killed a red deer, they mocked the Red moiety by piercing the animal's lip and inserting a woman's lip plug. The ears were also pierced and plugs inserted, and the deer was carried triumphantly to the men's house where the hunters danced before cooking the meat. 796 881 852 [304] [616]

Tattooing was the only life cycle observance practiced in recent years by the Mundurucú. Although now rapidly disappearing, tattooing was started at the age of about six or seven and terminated some ten years later. Complete tattooing signalled full manhood for the boys and womanhood for the females and constituted initiation as an adult member of the society. If the chronology reported by my informant is correct, the *Dupurip* may well have functioned partly to incorporate the young boys into the male world before they were subjected to the long and painful process of tattooing. Their new status as novitiate males would thus be signified by the custom of pecking the women at the end of the ceremony, the first time in which they played a symbolically male role in interaction with the women as a group. 304 796 884

## Warfare Ceremonies

Summer, the dry season, was traditionally the time for warfare among the Mundurucú. War parties usually stayed in the field throughout the dry season and returned before the winter rains made rivers impassable and life uncomfortable. Occasionally an expedition pursued its activities throughout the rainy season and the following dry season, but it always returned before the rains forced it to spend a second winter abroad. 796 727

Those Mundurucú who stayed at home generally passed at least part of the dry season away from their villages, moving to the river banks where they fished and hunted. The first rains of September and October brought them back to their villages where they reunited with the returning warriors to take up the threads of mundane village life and, also, to stage the most important rituals of the Mundurucú ceremonial cycle.

The villages of successful head-hunters were the locales of a series of ceremonies that involved ritual observances during three successive rainy seasons after the return of the war party.* No ceremonies were held before going on the warpath, and the war ceremonies of the Mundurucú were part of the religious beliefs and activities surrounding the supernatural potency of the trophy head and of its owner rather than rituals to assure a successful raid.

The return of a war party was an occasion of joy and festivity in the Mundurucú villages, but the holiday atmosphere was often dampened by the saddening news of the death of a kinsman during a foray or while on the march. The bodies of the fallen warriors could not conveniently be brought back to their communities, but it was nevertheless considered necessary that certain class of the comple- 766 727 616

*Some informants claimed that the ceremonial cycle was carried out during one rainy season, but the majority opinion and most reliable view were as above.